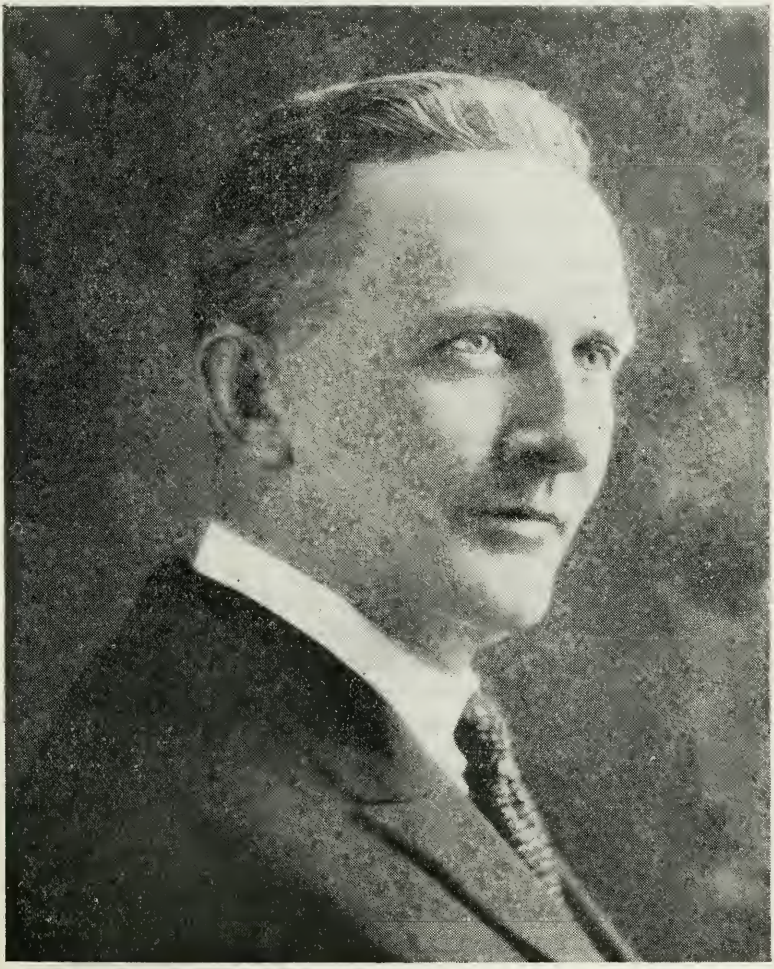
Millennial Star



An Apostle of the Lord

No. 45, Vol. 101 Thursday, November 9, 1939

ONLY A FEW LEFT

DON'T DELAY

THE CASE AGAINST MORMONISM

By Robert C. Webb

A non-Mormon analyses of the criticisms and the attacks made against the Mormons. A very good book at a reduced price.

Cloth bound. Sale Price 4/-

PROPHECIES OF JOSEPH SMITH AND THEIR FULFILMENT

By Nephi L. Morris

"It is the purpose of this book to disclose in a small way the verdict that time has thus far rendered . . ." on the teachings and prophecies of Joseph Smith.

Cloth Bound. Sale Price 6/-

THE POWER OF TRUTH

By William George Jordan

Each sentence a gem, each paragraph a sermonette, each chapter inspiring beyond the power of words to express. The whole, a wonderful little volume.

Cloth Bound. Sale Price 1/6

ALL THREE FOR TEN SHILLINGS

Send all Orders to :

THE MISSION BOOK STORE

149 Nightingale Lane, London, S.W.12

Prices Post-Paid in Great Britain

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

No. 45, Vol. 101 Thursday, November 9, 1939 Price Two Pence

The MILLENNIAL STAR is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

HUGH B. BROWN
Editor—Publisher

SAMUEL S. MUSSER,
Associate-Editor

149 Nightingale Lane, S.W.12. Battersea 4510

EDITORIAL

The Church Marches On *by Hugh B. Brown* - - - 712

CHURCH FEATURE

'Until Death Doth Part' *by Elder George F. Richards, Jr.* 706

SPECIAL FEATURES

Protestors Of Christendom *by James L. Barker* - - 710

Building *by Bolton Hall* - - - - - - - - - 717

POETRY - - - - - - - - - - - - - 709

STORY

Prove Me Now *by Marguerite Johnson Griffin* - - - 714

Attention!! STAR Readers - - - - - - - - - 719

Glances At Church History - - - - - - - - - 720

DEPARTMENTS

From The Mission Field - - - - - - - - - 720

★

THIS WEEK'S COVER

"AND he gave some, apostles . . ." (Eph. 4: 11) From the beginning of time, the Lord has made His will known to His children on earth through mortal men. The Church of Jesus Christ is unique in that men do not politically seek the positions therein—rather, the positions seek the men. In compliance with the plan set down by Christ during His ministry, twelve men have been designated in these days to assist in the execution of the work of the Church. With the passing of Melvin J. Ballard, Sylvester Q. Cannon becomes a member of the Council of the Twelve. See page 712.

★

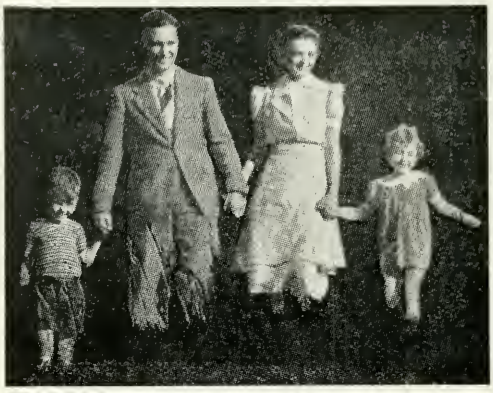
IN THIS ISSUE

DOES the Lord intend that the bond of marriage should continue after death? Has He provided means whereby it may do so? See page 706.

A little boy unknowingly proves the principle of tithing to his father. See page 714.

'Until Death Doth Part'

By Elder George F. Richards, Jr.



The Tie That Binds

TO many individuals this phrase revives a memory—the ceremony of a wedding day. Its meaning and import are not new to most husbands and wives, nor are they usually concerned about it until one is rudely torn from the other by death. To those who are now bereft of a life's companion with whom they entered into agreement by a civil or the usual church ceremony, the memory of the marriage clause "until death doth part" produces a chill. It banishes hope since the marriage contract has outlived the contracting parties. I feel sure that by far the majority of married folk, if they could exercise their option, would rejoice exceedingly if hope could be held out to them that their marriage and family relationship could endure beyond death into and throughout the countless ages of eternity.

Marriage is a sacred institution. It presumes an association of a man and a woman based upon love, respect, devotion to and reservation for each other and for no one else. Apart from the joy and satisfaction of companionship, partnership, or co-operation for mutual benefits, its chief function is to establish a relationship through which posterity may be honourably born, that cities, states, and nations of the world may be peopled, and that the work of the Kingdom of God may be accomplished.

Parties to a ceremony who lack holy love and the home-building and child-bearing foundations as security in the marriage relation would not be expected to discriminate as to the wording or the authority of a ceremony to which they might subscribe. To be married by a registrar or clergyman would be all the same to them, and much less would they care as to which church provided the ceremony.

On the contrary, the couple looking to mating, to founding a home, perpetuating the family name, and in later life enjoying the association of an honourable posterity—children and grandchildren—might be expected to lay carefully the foundation by insisting upon a ceremony as good as could be had.

The couple of the last described class would marry, rear their families, and, if Christians and having faith in a literal resurrection, would begin only upon the death of one of the con-

tracting parties to investigate if the marriage relation, because of the nature of the ceremony, would continue after death, taking with it the acquirements of years, the love of children and the actual parent relationship. They would wonder if all these precious things would survive death, the grave, and the resurrection. And upon investigation what premise would they have for the hope of continuation of the husband and wife and parent and child relationship after this mortal life, except the very natural and wholesome desire that it be so?

Referring to their original agreement, as good business people would naturally do, they would find a serious flaw even though the ceremony had been legal in all respects and performed by an authorized agent of either the State or the church. The flaw would be discovered to be the lack of a provision for the perpetuity of the contract after death; and a realization would suddenly burst upon them that the thing about which they were least concerned at the time of marriage was the next most important object to be desired, after the union itself, namely, that the relationship span the bridge of death and endure throughout the countless ages of eternity.

"Until death do you part" is very significant in its meaning. It is a cold and unsatisfying phrase. It almost partakes of the nature of a final sentence or decree. And the fact that the ceremonial statement sets forth only the truth in all its nakedness does not minimize its import.

Wherein does the State or the church offer a remedy for this unfortunate condition, or is one available through those sources. Do YOU know a remedy, which, after all, is much more to the point? I hope I shall be able to introduce a solution to the matter by presenting a provision that has been made by the Lord Himself by revelation to this last Gospel dispensation.

In discussing the subject of marriage, I am not taking into account, nor need I, those who either mentally or in the practice of their lives treat this relationship lightly. I think that class deserving of neither thought nor mention. In fact they are under condemnation before both honourable men and women, and in the eyes of God, who is the Father of us all. To this class a proposed eternal relationship would be a thing to be laughed at and ridiculed.

If marriage for eternity is in harmony with both ancient and modern scripture—and I believe that it is—not only would a ceremony with wording to that end be requisite but it would be necessary that an authorized agent administer the rite. I know of only one church that claims authority to "seal on earth and it shall be sealed in heaven"; of only one church that claims to know anything about the principle of sealing couples as husband and wife for time and eternity.

The eternity of the marriage covenant is a revealed principle which is characteristic of the Church of Jesus Christ of Latter-day Saints. A claim to authority directly under the hands of Christ's Apostles. Peter, James, and John is made only by the same Church. And these are both requisite before the chain of relationship between husband and wife and between parents and children may be welded for the eternities to come.

The 132nd section of the Doctrine and Covenants relates to three different conditions of marriage. First, condition in eternity of a couple married for this life only; second, condition of a couple who covenant for time and eternity but not of the Lord nor by the Holy Spirit of promise; third, condition of a couple when sealed under the new and everlasting covenant for time and eternity.

Those couples coming under the first classification are satisfied with a marriage for time only; and they, when dead, are not bound by the marriage vow. Since there are no marriages in or after the final resurrection, their heritage is to be appointed angels in heaven, to minister to those worthy through the eternal marriage covenant. Neither will they be enlarged, but will remain single and separate. They are saved, but not exalted; they become not Gods, but only angels of God throughout eternity. This is the limitation of hope after the resurrection of those of civil marriage.

Of the second class are those who make covenant between themselves for time and for eternity but who are not sealed by God's recognized authority. Their reward, therefore, will be as those in class one. They will not be able to pass by the angels and the Gods; they will be saved and that in a single state, but not exalted, for the Lord's house is a house of order.

Parties to a marriage agreement of classes one and two, though parents in this life, will not have their children in the life to come. The loss of the husband, wife, parent and child relationship will prove a keen disappointment. However, as the Lord's love is manifested in so many ways for His children in this life and in the life to come, provision is made for the salvation of all by obedience to the laws and ordinances of the Gospel. Baptism and confirmation for those who are dead may be performed for them by proxy, acceptance of which is to be optional with the dead. Likewise may the sealing of parents and children be done—by proxy because these ordinances are of this world only.

Of the third class are those couples who are married by proper authority for time and for all eternity under the New and Everlasting Covenant, and who are sealed by the Holy Spirit of Promise to come forth in the first resurrection to inherit as husband and wife, thrones, kingdoms, principalities, powers and dominions, if they have not sinned to deprive themselves of the blessings. They shall pass by the angels to their exaltation and glory in all things. Their glory will be a fulness and a continuation of the seeds forever and forever, for they have no end. This marriage is available to faithful Latter-day Saints.

In conclusion, this glorious principle of marriage for eternity is but one of the many truths revealed by the Lord through the Prophet Joseph Smith in this, the dispensation of the Fulness of Times. It is available to members of the Church of Jesus Christ of Latter-day Saints if they are accounted worthy by proper authority to receive it The sealing value under the New and Everlasting Covenant is above and beyond price or worldly possessions.

POETRY

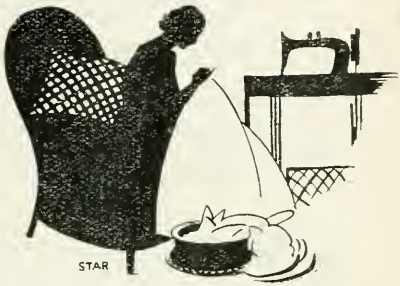
A PRAYER

I would not pray for wealth of gold,
Nor days of idle luxuries,
Or even for the dreams I hold
But, rather, would I pray for these:

God, give me strength to face always
Realities that crowd my days,
Give me the will to be sincere,
To keep my purpose firm and clear,

And bless me with sweet peace of mind
And calm content that does not bind
My thoughts to narrow judgments.
O, make me strong to do the task
Each day will bring. For these I ask.

—*Fae Decker Dix*



Whatever thou lovest man,
That, too, become thou must,
God, if thou lovest God;
Dust, if thou lovest dust.

—*Phillips Brooks*

SAINTS

'Tis not the wide phylactery for stubborn
Fasts nor stated prayers
That makes us Saints, we judge the tree
By what it bears.

And when a man can live apart from works
On Theologic trust,
I know the blood about his heart
Is dry as dust.

—*Alice Cary*

Protestors Of Christendom

A story dealing with the writings and teachings of the Apostolic Fathers and with those notable characters of religion who through the centuries have protested and who have been protested against.

By James L. Barker

CONDENSED FROM THE IMPROVEMENT ERA

III. THE APOLOGISTS OF THE SECOND CENTURY AND AFTER

Justin Martyr (103-166); Irenaeus (died about 200); Tertullian (160-220); Clement of Alexandria (died before 216); Origen (183-254).

IN spite of much dissension and opposition from without, Christianity did not cease to spread. Within a century and a half after the day of Pentecost, there were churches in the most distant provinces: in Gaul, Germany, Africa, Egypt, and even beyond the Roman frontiers.

Although those who wrote in defence of the faith in the second century, known to history as the apologists, were nearer to the time of the Apostles than the writers of the fourth and fifth centuries, they were largely passed over in silence by the theologians of a later day, and, at times, they were condemned. Indeed, though their writings are of great value for the history of controversy and "the origins of Christianity," modern Christianity was largely shaped in the fourth century with little regard to the Apologists. Since Joseph Smith could have known nothing of them, the question, "How do the doctrines and rites they practiced compare with the doctrines and ordinances restored by Joseph Smith?" is of more than usual interest.

For nearly a century now, church historians, eager to justify their beliefs and practices by discovering a historical foundation for them, have directed their attention to the first two centuries of the Church.

What then were some of the things the Apologists taught?

Mourret states that for the Christians "of the first centuries," the Father, the Son, and the Holy Spirit were "separate individualities." Justin, who lived in the 2nd century A.D., and who was drawn to Christianity because he admired a religion that could so influence men that they would suffer martyrdom, teaches that the Son is numerically distinct from the Father and, for him, one of the three men in Genesis 18 and 19 is the Son; He is not only the Son for Justin, but He is the Son for all of the Apologists who comment on the passage. Mourret (Catholic) states, "Nothing is more remarkable than the insistence with which Saint Justin, Theophilus of Antioch,

Saint Irenaeus, Tertullian, Clement of Alexandria, and Origen repeat that it was the Word (Jesus) who was revealed in the divine appearances in the Old Testament. They make use of this argument in order to show to the Jews that Jesus Christ is no other than 'the angel of Israel' who appeared so often to their fathers; they employ it to convince the pagans that Christianity is not a new religion, but that it goes back to the birth of humanity . . . "

According to Justin, Christ is "the first-born of all creation." May this be interpreted that He is "our elder brother"?

According to Origen, "no heavenly being is entirely without a body, more or less subtile, and one has even accused St. Justin, in chapter 10 of the fragment *Concerning the Resurrection*, of distinguishing three elements, for he writes there that the body is the house of the soul, and the soul that of the spirit. (Compare Joseph Smith: Intelligence, spirit, body. See Doctrine and Covenants.)

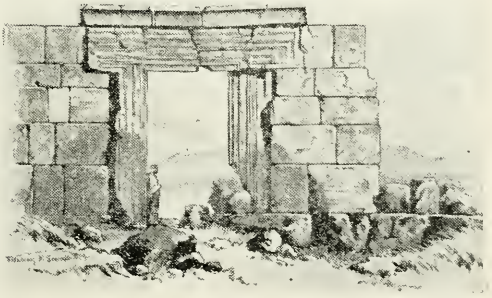
Origen writes that evil was introduced into the world by the freedom that had been created and that sins had been committed by human souls before the present order of things. (Compare Joseph Smith: some men more obedient than others.) All were created equal in faculties and gifts, but all were not equally faithful to God and, in consequence, differences exist between them; some became the angels (?), others human souls and others evil spirits.

Justin Martyr taught that the Gospel was not new. His teaching and that of the other Apologists is summarized in this respect by Kirsopp Lake in his introduction to Eusebius' *Ecclesiastical History:* Eusebius "maintains that the teaching of Christianity was neither new nor strange. . . . It had been followed centuries before them by Abraham and Moses and the later prophets; and the religion of the patriarchs was identical with that of the Christians. . . ."

"The student of church history will have little difficulty in recognizing that this teaching is in direct line of Justin Martyr, Aristides, Clement of Alexandria, and Origen."

Irenaeus acquaints us with the idea of dispensations. God worked to save man by giving in succession the four "testaments" from Adam to Noah, from Noah to Moses, from Moses to Jesus Christ, and again by our Lord Jesus Christ.

What should become of those not baptized during the dispensations? If Irenaeus says anything about it, the passage does not seem to have survived, but Hermas says "that the apostles and the doctors, the preachers of the Gospel, s h o u l d



Continued on page 718

THURSDAY, NOVEMBER 9, 1939

EDITORIAL

The Church Marches On

THE saints in Europe will be pleased and proud to learn of the appointment of Elder Sylvester Q. Cannon to fill the vacancy occasioned by the death of Elder Melvin J. Ballard in the Council of the Twelve Apostles in the Church of Jesus Christ of Latter-day Saints.

This recognition and appointment not only brings further honours to a man who has devoted most of his life to Church service, but brings to this high Church council a man eminently fitted by nature, training, and experience to occupy this high position.

As the older saints in Europe will remember, Elder Cannon was president of the Netherlands-Belgium Mission from 1900 to 1902, at which time he visited Egypt, Palestine, Syria, Turkey, Greece, Italy, and France, in company with the late President Francis M. Lyman.

Before undertaking his missionary labours in 1899, Elder Cannon attended a private school which was created and maintained by his eminent father, the late President George Q. Cannon, one of the most brilliant defenders of the Faith in this dispensation. He also attended the University of Utah and later was graduated from the Massachusetts Institute of Technology in Boston, Massachusetts, with a degree of Bachelor of Science, having majored in Mining Engineering and Metallurgy.

His Life Of Service For The Church

AFTER returning from his first mission to the Netherlands, he became a counsellor in the Pioneer Stake Presidency, and later served again in Europe, from 1907 to 1909, as the president of the Netherlands Mission, where he supervised the publication of the Doctrine and Covenants, a new and revised edition of the Book of Mormon, and song books in the Dutch language.

In 1917 he was appointed President of the Pioneer Stake, which position he held until 1925, when he succeeded President Charles W. Nibley as Presiding Bishop of the Church, in which capacity he became known and loved throughout all the stakes and missions of the Church in the world.

Elder Cannon has been assisted and supported by his charming wife, Winifred Saville Cannon, and together they have en-

joyed an ideal home life. They have reared a family of seven children—four sons and three daughters.

In 1938, Elder Cannon was chosen as an Apostle and named as an Associate of the Council of the Twelve. In this capacity, he and Sister Cannon, under the direction of the First Presidency, toured the various missions of Europe to inspect Church buildings and property, and to encourage and instruct the saints and elders.

All true Latter-day Saints will see in the appointment of new members to the Council of the Twelve, evidence of the fact that the Church is being led by inspiration from our Heavenly Father. These appointments are not filled, as in the case of political positions, by a contest of several aspirants for office, but the First Presidency of the Church and the Council of the Twelve, under the direction of the Spirit of the Lord and in harmony with His revealed word in these days, nominate the man for the office. Before he takes office, however, his name is presented to the general conference of the Church, and if he is sustained by the members thereof, he is ordained to his position under the direction of the President of the Church.

In The Church The Office Seeks The Man

IT is significant and unique in Church organization and discipline that men do not seek office. This is one instance in the affairs of men of the office seeking the man. No thoroughly converted and faithful Latter-day Saint would aspire to such an office or to any Church position for the simple reason that one of the first requisites of faithful membership is humility. The man who seeks a position in the Church, who feels himself better than his brother who occupies it, is thereby disqualified by his pride and self-seeking which evidences his failure to grasp the spirit and genius of this great latter-day work.

Elder Cannon has approached all of the many duties and responsibilities which have come to him with a spirit of deep humility, has always intimated that there were others who could fill the position better than he, but has never at any time shirked a responsibility. He has always felt, as he no doubt now feels as he attains to this second highest position in the Church, as Nephi of old when called upon by our Heavenly Father to undertake a difficult mission. He said:

"I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."

The saints in Europe rejoice in this new appointment. We will unite in praying for God's choicest blessings upon him and upon all the General Authorities of the Church. They are directing its destinies amidst the troubled waters of international commotion, where greed, hatred, and ill-will—all that is opposed to the spirit of the Gospel of Christ—abound, they counsel peace and good-will—the living of the Gospel of Jesus Christ.—Hugh B. Brown

Prove Me Now

By Marguerite Johnson Griffin

CONDENSED FROM THE RELIEF SOCIETY MAGAZINE

IT was Saturday night and pay day, but Bruce Boynton's face bore no signs of joy at his home-coming. He had no kiss of greeting for his wife, and he passed his little six-year-old son, Bobbie, without a word or a touch. The little fellow's smiling face lengthened, and he stood speechless in wide-eyed amazement, silenced by the austere expression of his father. Something was wrong. Even a child could feel that.

Alice, the mother, waited too. She understood the despair which so often gripped her husband's heart. It was financial problems, a diminishing salary which was becoming more and more difficult to expand over their needs. If only Bruce had the Gospel for comfort at times like these. That was the thing she always felt, for to her it was a bulwark, a refuge, in which she became refreshed and made more able to cope with her problems. But as yet Bruce had never seen fit to join, though he studied and knew the doctrine as well, she felt, if not better than she. Perhaps some day—

"If only Bruce had the Gospel . . ."

Her eyes were silently watching every movement. He pulled forth three wrinkled pound notes from one pocket and placed them on the table. Then from another he extracted several slips of paper which he threw in a crumpled heap beside the money.

"There's a light bill, a gas bill, a statement from the doctor. There's the bill for the wood, and the rent is due in a week," he said bitterly. Then he laughed ironically.

"And there's three pound notes. Stretch them over if you can. However, you must remember they're just paper, not rubber."

Alice appealed, "Everybody's in the same boat, Bruce. It isn't just us. If it were, we might complain. As it is, we've got each other and Bobbie."

"Bobbie! Where is the kid?" the man remembered suddenly. "I forgot all about him."

"Here I am, Daddy," the child said seriously. "Here is a penny. I couldn't make any more come out of my bank, but you need some money, so I want to give you a penny, 'cause I love you so."

The little boy's devotion completely softened the man's heart.

"Bless you!" he said, and crushed the small boy to him.

Such unselfishness and thoughtfulness were overwhelming to the man. Such a noble, manly little son he had!

Accepting the copper piece he said, "Thank you very much, son."

"Dear Bruce!" thought the woman. "If you could only see. If you could only know that there is a Gospel which provides for mankind a heritage which is above all price, and in which both rich and poor have equal chance." But the pain which was filling her husband's eyes now was more than she could bear, so she severed the tension abruptly.

"Get ready for dinner," she urged them, forcing her mind and her attention to return to the preparations for the evening meal.

Bruce went to the bathroom to wash and clean himself up. He carelessly laid the penny upon the window sill, while the incident slipped from his memory as his problems crowded in once more upon his attention.

Early in the evening, shortly after Bobbie had gone to bed, two ward teachers called at the house. Brother Martin and Brother James were very surprised to find that Bruce Boynton was not a member of the Church, and they said as much.

"For a non-member, you are outstanding in your attendance at meetings. You seem to be one of our old stand-bys. You attend every activity. Surely you are planning shortly to join our ranks?"

"No-o-o," Bruce drawled slowly. "I have no such plans as that. Alice enjoys her meetings. I have no church of my own, so I enjoy going with her.

Brother James, the elder teacher, assumed the role of spokesman, and he voiced a question which on some occasions might seem very blunt, but his voice was gentle and earnest.

"Do you believe Mormonism to be true?"

"Well, in a way perhaps I do. Yes, I do believe that it has the most to offer of any church."

"Then why," persisted Brother James softly, "why do you not embrace it?"

"There's one thing I'm not converted to, and that is the payment of tithing. I figure if I can't wholeheartedly accept that, I had better remain a non-member than become one of those members who must constantly be admonished to do his duty."

"I see," mused Brother James. "That is a very honourable attitude, but what is there to tithing that you can't accept?"

"Everything," answered Bruce with spirit. "I make only three pounds a week. That is not enough for a man with a wife and child to live on. It is only because of Alice's careful management that we have as much as we do. We get by. But there are doctor bills which have come along in the seven years of our marriage which we have never been able to keep up with, and other bills which we have had to pay by small instalments. We don't make enough to cover everything as it is. Therefore, I can't see how a just God would demand ten per cent of that meagre income from us."

Brother James spoke again. "Perhaps it might seem so in

the light of cold reasoning, but we must not fail to remember that it is a commandment with a blessing."

"I know," Bruce countered quickly. "I have spent hours, days, trying to understand it. But the whole thing seems based on superstition to me. The Perfect Father would not bribe His children. The Perfect Father would not accept pennies from His improverished children, for our half-crowns must be as paltry to Him as our children's pennies are to us."

Elder James' lips refrained from further argument, and disappointment laid its hopeless blanket about the cold shoulders of the young woman. Bruce would never see the light. So, shortly after the visitors left, she said she was tired and went to bed, because she needed to cry a little, and in the darkness Bruce could not see.

It was quite late when the man finally bestirred himself and went into the bathroom, as was his nightly habit, to scrub his teeth. And there he saw it again—saw upon the window sill the small, round copper penny which he had placed there so carelessly a few hours before. Automatically he picked it up, fingered it a moment, while he thought lovingly of the small, blonde boy who had bestowed it so wholeheartedly upon him. Then his steps moved into the living room, and he went up to the mantle where stood Bobbie's small penny bank. It was a very cheap little metal bank, and the paint on it was scratched by the hard usage of childish hands. Without hesitation he placed the coin over the slot. Then he separated his fingers and the penny dropped into the bank with a clink which resounded throughout the still room.

There was something joyous in the ring of that clink! Something so resonant that it sang into his very soul! It set his heart hammering with jubilance. It set his pulses racing. It set his mind free, and it drew away his blindness. Now he could see the thing which had troubled him.

"We are as little children," he thought, "when we pay tithing our good Heavenly Father eventually slips it back into our penny bank, even as I slipped back the penny which little Bobbie so generously gave me. There is no superstition about it! It is reasonable! It is natural!"

The next evening after sacrament meeting Bruce said to Alice, "Wait a moment. I have something to see to."

She watched him go toward the ward clerk's desk, and she wondered what his intentions might be. Slowly she followed him and arrived at his side in time to hear him say: "Six shillings tithing for Bruce Boynton."

"Brother Boynton? And you're not a member—" the ward clerk breathed, while a wave of radiance swept over his features.

"But I will be as soon as it can be arranged," Bruce promised.

Alice was at his side, and her small hand crept into her husband's free one and lay there quivering with an uncontrollable joy. She could not speak for her soul was so full, but her thoughts winged a grateful prayer: "Thank you, Lord, for this blessing which is so great there is scarcely room in my heart to receive it!"

★

Building

By Bolton Hall

TAKE not anxious thought as to the results of your work nor of our work. If you are doing all that you can, the results, immediate or eventual, are not your affair at all. Such seed of truth as we plant can but grow. If we do not see the fruits here, we know nevertheless that here or somewhere they do spring up.

It would be great if we could succeed now; it will be greater if we patiently wait for success, even though we never see it ourselves. For it will come. Do not be fretted by abuse. Those who abuse you do not know what they are doing. We also were at one time deluded and cruel, therefore forgive.

Do not be worried by bigotry. We can not help it, we are not responsible for it—we are responsible to ourselves and for ourselves and for no one else. Do not be angry at opposition either; no one can really oppose the order of Nature or the decrees of God, which are one and the same. Our plans may be upset—there are greater plans than ours.

They may not be completed in the time we would wish, but our works and the work of those who follow us, they will be carried out.

Do not grieve over your own troubles: you would not have them if you did not need them. Do not grieve over the troubles of "others"; there are no others. . . .

Therefore let us keep God in our hearts and quiet in our minds, for though in the flesh we may never stand upon our edifice, we are building that which shall never be pulled down.

PROTESTORS OF CHRISTIANITY

Continued from page 711

descend into hell to instruct and baptize the just of the ancient law already dead."

Concerning spiritual gifts, Justin affirms that "One may see among us men and women who have received the gifts of the spirit of God." And he makes argumentative use of this fact: "There were no longer to be any prophets in your race (Jewish) as in the past. . . . For after Him (Jesus) absolutely no prophet has come among you. . . . We have still among us, even until now, prophetic gifts, which should make you understand that that which your race formerly possessed has been transferred to us." (Would this argument support the authority of present-day Christian churches?)

The saints shall inherit the earth. Irenaeus says:

"The possession (of eternal happiness) will not be equal for all, for there are in the house of the Father different mansions. (Compare Joseph Smith: different glories.)

Very early the Apostles had been concerned about dissension and false doctrine. With the then existing means of communication, the task of regulating the churches must have been a difficult one, and immediately after the departure of the Apostles, no one had any authority to undertake the work—at least no one seems to have undertaken it.

Revelation could have preserved unity in widely separated churches, but when it had ceased, each church was subject to local influences, whether of philosophy or of pagan religion. In justification of the numerous and far-reaching changes that took place in the second and third centuries, Mourret writes: "Persecution, heresies, schisms, controversies; that is all that one perceives at first glance . . . the old antique religions have crumbled as a result of their own dogmatic and moral insufficiency, the church *in its powerful vitality, has known how to borrow* from those of their (pagan) rites which expressed the true religious aspirations of the soul, *the elements of a liturgy*, at once, *pompous* and touching." By the fourth century, the church liturgy came to offer the greatest variety.

The liturgical forms, under the influence of the ecclesiastical provinces, assumed four chief types: the Syrian type, the Alexandrian type, the Roman type, and the Gallican type. These were to be reduced to two: the usage of Rome and the usage of Constantinople.

(To be continued)

★

Marcus Aurelius said: "Be thyself."
Socrates said: "Know thyself."
Christ said: "Give thyself."

ATTENTION!! STAR READERS

Star To Sponsor Christmas Contest

Winning Authors Will Receive Recognition

DUE to the abundance of excellent articles and poems submitted to the STAR for publication during the year, and in keeping with its policy, the STAR is pleased to announce the opening of the annual Christmas Short Story and Poem Contest. All readers of the STAR will be allowed to participate, and since the time is short, all should begin work immediately on his or her entry. The first place winners, besides receiving a handsome prize, will have their writings published in the Christmas issue of the STAR on Thursday, December 21st.

Last year Sister Agnes Bourne of the Liverpool District was awarded first place for her Christmas Story, "The Gift." Sister Muriel C. Perry won top honours in the poetry department with "The Gospel Story."

The rules and regulations of the contest are as follows:

1. The contest is open to any reader of the STAR, member or non-member. One person may submit as many stories or poems as he desires, on any subject pertaining to Christmas. All compositions must be original.

2. Stories are limited to 1,000 words, and poems to 24 lines.

3. All entries must be typewritten, or written legibly in ink, on one side of the paper only.

4. Entries must be postmarked not later than midnight, Wednesday, December 6th. Please send to Contest Editor, MILLENNIAL STAR, 149 Nightingale Lane, London, S.W.12.

5. Prizes will be awarded to winners of both story and poem divisions of the contest, as follows: 1st Prize, a copy of *Joseph Smith, An American Prophet*, by John Henry Evans; 2nd Prize, *Brigham Young*, by Susa Young Gates; 3rd Prize, *The Power of Truth*, by William George Jordan. In addition a three months' subscription to the MILLENNIAL STAR will be awarded to the authors of the story and poem most deserving of honourable mention after the winners.

★

"I do not believe in a fate that falls on men however they act; but I do believe in a fate that falls on men unless they act."

—G. K. Chesterton

GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

November 13th, 1838:—At Far West, Missouri, Joseph F. Smith, sixth president of the Church, was born.

November 13th, 1894:—The Genealogical Society of Utah, with Franklin D. Richards as its president, was organized. Although formerly of local significance only, it has since proved to be of great service in all parts of the world.

★

From the Mission Field

DOINGS IN THE DISTRICTS

Birmingham

On Sunday, October 22nd, Nuneaton Branch held an Harvest Festival service in collaboration with the branch conference. The theme of the conference, the morning session of which was conducted by Brother William Seckington, was prayer and thanksgiving. Many of the branch members participated on the programme and talks were delivered by District President Norman Dunn and Brothers Clarence G. Linnett and James B. Neil. Sister Edith D. Rees, Mission Bee Keeper, Florence Dunn, District Relief Society Supervisor, Norman Dunn and George Hunter of the district presidency, and Branch President William T. Nightingale spoke in the afternoon session, which was conducted by the last named.

★

Leeds

The Leeds Branch announces a change in the times of Sunday meetings. In the future Sunday School will commence at 12 noon, Relief Society, convening contemporaneously with the priesthood, at 1 p.m., and sacrament service at 2 p.m.

★

Manchester

A Harvest Thanksgiving service was held in the Hyde Branch on Sunday, October 22nd. Tables, under the direction of the Relief Society, were decorated with fruit, vegetables, and the usual Harvest Loaf. The speakers for the evening were Sisters Sarah Allsop, Emma Beverley, Jean Richardson, and Florence Storey.

Sister Florence Allsop was recently appointed representative of the Hyde Branch in the British Red Cross Society.

★

Norwich

The marriage of Sister Mabel Boar to Brother Herbert Parker was solemnized in the Lowestoft Chapel on Saturday, October 21st, by Brother Albert Cole, and witnessed by 80 members and friends.

Lowestoft Branch announces that until further notice Sunday School will be held at 11 a.m. and sacrament meeting at 3 p.m.

★

Scottish

Edinburgh Branch announces that in the future sacrament meeting will be held at 2.30 p.m. and M.I.A. will meet Thursdays at 7 p.m.

★

Sheffield

On Saturday, October 7th, the Doncaster Branch held their opening M.I.A. social. The meeting, under the direction of Brother Frank Smith, was attended by over 40 members and friends. "The Followers," a play, was presented and musical items were given by the branch chorus.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
†L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall,
Purwell Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers.
Lord Street, West.

Bolton:
Corporation
Chambers.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall.
8. Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
16, Austin Road.

Great Yarmouth:
Johnson's Rooms,
Northgate Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace.
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
Reynolds Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road.
Park Street.

Pontllanfraith:
Enquire:
81. Brynteg Street

Preston, Lancs:
L. D. S. Hall.
44. Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

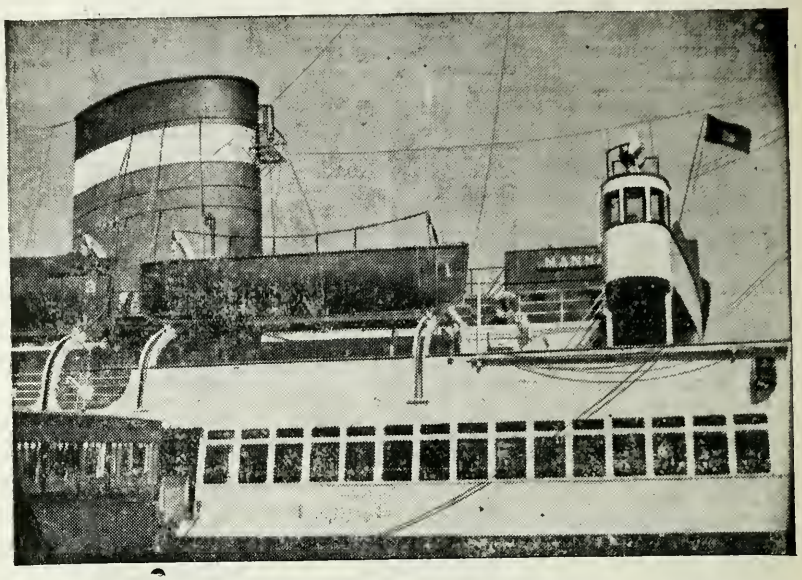
Tipton, Wolverhampton:
L. D. S. Hall,
Washington Building,
Berry Street.

Varteg:
Memorial Hall.

West Hartlepool,
L. D. S. Chapel,
7, Osborne Road

Wigan:
*L and Y Station.

To NEW YORK



U.S. Lines are continuing all their services

The United States Lines are continuing to run frequent services to New York with the famous liners Manhattan, Washington, President Roosevelt and President Harding, and their one-class ships.

While regretting unavoidable uncertainty as to sailing dates and ports of departure, they are making every effort to give intending passengers information of all necessary particulars well in advance, and are anxious to render them every other assistance in their power.

Every effort humanly possible is being made to maintain the high standard of comfort and service — the famous American Hospitality — for which United States Lines ships are well known. You're in America when you step aboard.

UNITED STATES LINES

PANAMA PACIFIC LINE — NEW YORK/CALIFORNIA
AMERICAN REPUBLICS LINE — NEW YORK/SOUTH AMERICA

7 Haymarket, S.W.1 (WHitehall 4162)
And All Authorised Agents